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AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

FROM REV. ELNATHAN DAVIS.

An hour in the Home for Colored Refugees

CAMP NELSON, Ky., April 20, 1865.

It is known to the friends of the American Missionary Association that Congress has declared the families of colored soldiers free, and that by this act the freedom of some sixty thousand persons, formerly slaves in Kentucky, is recognized before the law. It is also perhaps as well known that the great majority of the old slavemasters there—with the refinement peculiar to slaveholding—are treating these poor people with extreme rigor. They are literally being threshed out of their old haunts, which should have been homes, and compelled to fly. The husbands and fathers are following the flag—under other stripes than those which once fell on them—and the old oppressors, enraged at their loss, strike at the nation's black defenders through those dearest to them. Where shall these poor souls hide from the blast of tyranny? To whom, for the time being, shall they go? The Government is building a home within the defenses of this camp, situated in the very heart of Kentucky. It is a city of refuge, and to it—"in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," they joyfully come.

I wish the readers of the American Missionary could sit by me an hour and hear the reasons given by these people why they come, as pilgrims, to this shrine of liberty. A record is kept by the clerk at the Home, of *name*, age, place of residence, name of master or mistress, &c., together with the *reasons* which lead the freed people to seek refuge here.—"Wanted to be free" is a common reason. A boy was this morning "*shinin'* up" a pair of boots for some one of the Government officials, when another boy said to him, "You black boots! What did you come to Camp Nelson for?" "I come for liberty—aint that enough?" he promptly answered. "I come to learn, too," he added in the same earnest tone. Was a nobler utterance ever made by a boy than that? But to the record. It is a sad one—not *wholly* so to be sure, and yet it seems to me one long wailing from hearts that have been tortured by the foul system that has so widely desolated our country.

Hear the witnesses:

MARIA. "Was beaten badly by her master."

MARY BOYCE. "Left on account of being whipped and beaten."

LUCINDA. "She and her children were cruelly treated."

DINAH. "Mistress threatened to shoot her."

NANCY. "Master beat her and her children with anything at hand."

JULIA ANN. "Master told her to go off. Kept her best clothing. Put her in jail for

asking for food. Told her to go to Lincoln and get it."

EDA. "Badly treated. Mistress said she would take a gun and blow her brains out."

FLORA. "Mistress drew a gun and threatened to shoot her, for speaking for the Union cause."

JULIA. "Master threatened to give her 150 lashes. He is a *preacher*."

SARAH. "Neither fed nor clothed properly by her master. Bound wheat all harvest—kept up with the cradle all day. Asked for clothing, and was told to go to Lincoln—or to hell! Preferred to go to Lincoln."

CHARLOTTE. "Master whipped me because I could not do work enough. The men had left and we had to do their work. Whipped me last week with a cowhide. Master is a rebel of the strongest kind. As for crowing over freedom, he said that was played out. Said all his niggers was Camp Nelson struck. Said his side always whipped. If his niggers went to Camp Nelson he would get them. If they went to hell he would get them. I feel mighty bad about leaving my children. He took my nursing baby, three months old. I have been drawing my milk every day since, hoping I shall nurse the baby again."

While making this record in the Office of the Home, a noble looking man, soldier in the 5th U. S. Colored Cavalry, comes in with his wife. 'Hadn't seen her for months. She had just come in from seven miles beyond Lexington. Left her three children—her master threatening to put her in the penitentiary, or hang her, if she takes them away.' And the soldier—a solid, square-built, noble-looking black—standing six feet in his stockings, and weighing 180 lbs., fears God, and has tried to do his duty!—but a subdued anguish is in every feature, as if his very spirit were breaking with the cry—"O land that I have fought to save—is this the protection pledged to my dear little flock?" Patience, my tried brother. The Captain of Salvation is on the war-path, and "He shall break in pieces the oppressor." The children shall come to you, and when

> "Peace, with her olives crowned shall stretch
> Her wings from shore to shore,"

you shall come back and build, in any of the gates of Kentucky, where it liketh you best, a home for this wife and the children.

Before I had written the above, another black soldier whose family are here, comes in for advice. He had hired a team and sent it out many miles to bring in the things which he had bought since he became a soldier, but the old master will not let them come! Yes, that is the way. If no flagrant *outrage* can be perpetrated in any particular case, there are still choice opportunities for *annoying* the poor. Great sinners frequently scorn to commit petty meannesses—but the Chivalry are at home anywhere in the scale of crime—from assassination in high places, down to the stealing of the poor wardrobe, and poorer furniture of these poor free people! I turn to the record:

SOPHIA. "Master threatened to shoot her because her husband had enlisted."

Right here an old man, with two sons in the Army, comes to ask what he had better do. He went for his wife but came near being shot by her master and his neighbors, who were watching for him! And two women came to the office for a pass to go to Danville. They had been cast out by a mob—but were going to venture back for their *things*, which they heard had been dumped by the wayside. And here good brother Fee puts his head into the office-tent door, with, "Come out brother Davis, and I'll show you a case." I went. A woman of thirty perhaps, at a wash-tub with three little children around, at his request modestly let down her dress and showed us a back recently welted by the cowhide in a horrible manner, from the neck downwards. This same woman has a deep wound, still unhealed, over one eye, made with the stroke of a chair in the hand of the same brute who had lacerated her back. Christian friends! the Master said, "the poor ye have always with you and when ye will ye may do them good." Remember these poor who are coming in great numbers "out of great tribulation"—so destitute—and yet so hopeful, and stretch forth your hands to save.

GEORGIA.

From a Teacher to her sister at the North.

SAVANNAH, Ga., April 12th, 1865.

My dear sister, you ought to be thankful that your lot has been cast in the victorious land of the North, and that you are not a poor *Secesh* lady, going around peddling your old "before the War" clothes, as I often see them doing, here, and trying to get plain sewing of the "Yankee" ladies. Alas! for the poor F. F. G.'s. What a *glorious* fall they have had—while the "unbleached American Nobility" are on the topmost round of Fortune's ladder! I am just at this time feeling as if it would be pleasant, had I the power, and an *iron heel* strong enough to grind every one of these Secessionists deep into the earth. I am feeling more than usually *ugly* toward them as I have just received a visit from an "Aunty" who has been telling me how our Union prisoners were treated. The prison pen, where they were confined, was opposite her house, and she saw their sufferings. One night fifty of them perished with the cold: and they starved to death in great numbers. The colored people were their only friends: they watched their opportunity and took them food, and old clothing, when they could elude the Guard, but they often received severe punishment for it. I asked old Aunty this afternoon if she ever had any conversation with the Rebel ladies. She told me that she called on her old Missus, the other day, and she said, "Well, Phebe, how do you like that thing you call freedom?" "Oh, right well, Missus." "And how do you like the Yankees?" "Oh, right smart Missus, cos dey brought de freedom wid 'em." She says before the Federals come, her Massa and Missus told their slaves they must pray every day, at one o'clock. This Phebe was the nurse, and one day, as she went into the house, her Mistress said, "Phebe, you been praying?" "Yes, Missus." "What did you say?" "I say, Help we to do to oders as we would hab dem do to us." "Why didn't you pray for your country?" "O, I ha'int got no country, Missus." "Well you are a right queer Nigger! what would you do if you were white?" "Bress your heart, dunno Missus; Ise mighty glad I aint—cos I might be standing in your shoes, and weeping for my faders and brudders. So you see Missus I done got nuffin' but myself, and I *aint my own Nigger!*" This poor woman has four children, but she has never seen them since they were six months old. They were all "sent up the country" while she nursed the children of her mistress. (Slavery is a divine institution—isn't it?) Phebe said "she was never done mourning for them." Tell all my pro-slavery friends I am a four-fold Abolitionist. I have seen the effect of slavery in all its forms. In the village, on the island, and in the city. Yet slavery has its sunny side, but this has its curse; for the petted, favored negro, is often sold, to work rice fields, and pick cotton; thank God that the end of slavery is at hand. I could fill a book with the incidents and facts that have come to my knowledge.

I could tell you many amusing incidents of school life: we have so many *Topsys*. The other day I found a scholar—a little girl about 6 years of age—whispering. I went to her, and said, "Florida, are you whispering?" "No Miss Julia, I 'clare I ha'int sed nuffin'." "Yes you did, I saw you; now you have told me a story too, so I must punish you for both." In a little while after, I found her breaking the rule again: said I, "Florida, are you whispering again?" "Did you see me do it, Miss Julia?" You see the little "midget" was going to find out, before she committed herself. I thought it was very smart, and let the matter go. They never tell the truth, if they can help it. One day one of the colored *Nobility* met her "ole Missus," when the following conversation took place. "Well, Missus, Ise free now." "Yes, I know you are, but you are not my equal, for God never made you so." "*Well, General Sherman has.*" That was enough for her. Gen. Sherman is their deliverer, and he is worshiped accordingly. The Savannah people are sorrowing more deeply than ever, at their recent losses. They are getting quite humble, and it is high time.

VIRGINIA.

Letter from Miss Armstrong.

We find in the *Advocate and Guardian* the following "letter from a Sandwich Islander, now a lady-missionary among the freedmen."

NORFOLK, VA., March 27th.

This has been the place of refuge for thous-

ands of slaves since this war has secured to them the rights of free men wherever our flag floats. Here they have sought their liberty, some stealing down the river by night, some traveling long, weary marches through the woods and swamps, and some allowed the privilege by their masters when they found it difficult to support them. . . . There is a history in almost every spot and a charmed interest in every object. All things seem to speak of the wonderful power of God in regard to this one great subject of slavery. I wish, for your pleasure, that you could go with me some morning to the Methodist church, used as a school-house, and see for yourself the sea of bright black faces lighted up by the inward consciousness of freedom No children of the North look happier and no books are dearer to a child's heart than the little green-back primer each one carries. And how they sing! Strong, sweet and earnest pours forth the music of "John Brown's soul" or "America." You might think them pretty ragged and you might comment a little on their manners, but, on the whole, through the bounty of the North, they are comfortably clad, and as to conduct—what can one expect of the poor, untrained children of want? We think their progress in all these things very commendable, and if our little Northern friends will forgive us, about equal to any white children in point of scholarship. Very few are pure blacks, but color is no criterion of excellence. The boy of the ebony face learns just as well as his classmate with a complexion nearly as light as the little ones I used to see in your Industrial Schools Ah! it is soul-satisfying work to give kind words where they have known nothing but blows, and to lead the trembling footsteps up the hill of science. There is no royal road to learning and the black boy must climb the rugged steeps as well as the white. Will he continue to do so, or is this boon of liberty a doubtful blessing? . . . In addition to our day schools, we have an evening school of adults averaging about three hundred. Old men and women, with heads as almond-blossoms, come nightly with a thirst for knowledge that is wonderful. Did we ever expect to see so bright a day as this in the "Old Dominion?" Scarcely. The Lord is better to us than our fears. In the words of an old colored man, "Dare has been a heap of prayers and de Lord hab heard 'em." Negroes know how to pray. They seem to storm the gates of heaven with their importunate supplications and call down blessings which ought to make one man at least a saint.

LETTERS FROM TEACHERS.

Were it possible we should be glad to publish more of the letters received from our Missionaries and Teachers, as we doubt not they would interest not only the immediate friends of the writers, but our readers generally. It is both gratifying and instructive to us to receive the monthly reports, and the letters, and we can assure the writers that if all their letters are not published in our columns it must not be inferred that they are undervalued or that we do not profit by the facts contained and the suggestions made. The labors of our missionaries and teachers are arduous and self-denying, and we assure them of our sympathy and prayers. "Brethren, pray for us." *

THE MONTH OF APRIL.

It may be a foible of human nature, to overestimate whatever is near at hand, in time or space, and undervalue what is at a distance. If this be the general rule, I think the American people, at the present time, must be an exception. For it can hardly be possible for us to exaggerate the magnitude or importance of the tremendous and far-reaching events, that have made the last four years forever memorable. But if this be true of the four years now closing what shall we say of the last MONTH of that year? How striking and significant has been its history! How large a space will it occupy in the annals of the Slaveholders' War!

I. Prominent, of course, are its great military successes. March had gone out somewhat gloomily in the midst of a desperate and undecided struggle between the two great generals and their armies. Sheridan had tried in vain to drive the enemy from his position. Foiled in his attempts, he was driven back, with serious loss. On Saturday, April 1st, he fought the sanguinary battle, and gained the brilliant victory, of Five Forks, compelling the enemy to evacuate both Petersburgh and Richmond on Sunday. On Monday, April 3, our troops (negro) entered the rebel capital. On the 6th the battle of Deatonsville was fought, which resulted in the total defeat of Lee's forces, rendering his surrender inevitable, *which took place on the 9th.* On the 12th

Gen. Stoneman entered Salisbury, N. C. On the same day Mobile was captured by the national forces. On the 13th Sherman occupied Raleigh, N. C., with little resistance. On the 26th Gen. Johnston surrendered his army to Gen. Sherman. On the 28th the Secretary of War issued an order directing an immediate reduction of army expenses, thus virtually declaring that "this cruel war is over," and the terrible burden which has rested like a night-mare on the nation's heart for four long and weary years, is lifted, and we suddenly wake up to the blessed reality that *peace is here.*

II. It has been a month of memorable events.

1. The triumphant close of the War. Without compromise or negotiation we have crushed the Rebellion, which dies in darkness and infamy, its leader an outlaw and fugitive, with a price set upon his head.* As victors we make our own terms, and if they are too favorable, it is because we are merciful too and magnanimous, and not because we have not the power to enforce any demands we deem best. History reveals no victory more crushing and complete.

2. The Flag-raising at Sumter, with its antecedents and surroundings, its actors and synchronisms, is an event that will be accorded a place even on the crowded page of universal history.

3. The Assassination of the President. Its grim and grievous features, its profound and enduring impression upon the public mind on both sides of the water, the obsequies literally national, actually participated in by millions, the progress of the cortege bearing the martyr's body from the Capitol to its prairie grave, more like the triumphal march of a conquering hero than the funeral procession of a murdered man, finds no parallel in the history of the ages. The month has presented the completed life, with its fair and rounded proportions, of a wonderful man. Viewed as a whole, Grecian tragedy never presented a history so beautifully and so fearfully *dramatic*, or one in which a divine agency was more clearly manifest, or more lovingly and reverently recognised.

III. The month has presented some marked demonstrations of popular sentiment and feeling.

1. The strong *religious* element in the rejoicing over our victories. The ascription of our great successes to God was all but universal. In the high places of the land and on the busiest marts of trade, as well as in churches and around the domestic altars of christian families, the same pious recognition was manifest. The brilliant transparency on the Capitol at Washington, "It is the Lord's doing and it is marvellous in our eyes," and the uncovered multitude in Wall Street joining reverently in prayer and singing the *Christian* Doxology were rare but representative facts.

2. The deep and enduring saddening of the national heart. We speak not of that sudden shock which so strangely paralyzed the land on that terrible Saturday morning, when we were so stunned, that we rather staggered and groped than walked, so heavy was the pain about our hearts, so dark the eclipse that had so suddenly spread over the land. We make no particular mention of the fact, that in New-York at least, both business and pleasure were at a stand-still, that for ten days, even the theatres were not opened and trade was little more than nominal. The impression *lasts.* The people can not get over it. Even while we write, the following sentence of a theatrical critic, falls under our eyes, as a reason for the abrupt closing of the German Opera in this city for the want of patronage: "The Academy has not been worse off than any other place of amusement. The mute agony of that terrible 14th of April has not yet been comforted." The New-York and the nation of to-day and of a month ago are very unlike. Though the people consider that peace has come, and

* Now a captured traitor.

they are not ungrateful, yet there is no talk of public rejoicings, ringing of bells, firing of salutes, or of illuminating. The people are in no mood for such demonstrations.

3. A sudden and decisive change of popular sentiment and feeling was another memorable feature of the month. There had been a looseness of thought and purpose in the public mind on certain points of our future national policy, that had filled the minds of the friends of *righteousness* with alarm. So eager for peace had they become, so little of animosity had there ever been in the North towards the South, that the idea of *retribution*, as an element that demanded recognition in our future policy towards the Rebels had almost faded from the popular view; so that the danger was great that the guiltiest of them would

Go unwhipped of justice.

The arrogant and blatant pro-slaveryism of former days had indeed slunk away and become less demonstrative, and fewer were willing to do the fallen idol reverence, and yet but a small number seemed to realize what "an evil thing and bitter" Slavery is.

That strange and guilty hallucination has passed away. The terrible tragedy at Washington, with its lurid light, has flashed upon the public mind the character, of the bold, bad men we have resisted, and the fiendish system, that seems, not figuratively, but, literally "the sum of *all* villanies." There is no talk of compromise, and little of clemency: correct opinions that were but vaguely apprehended in the minds of men were crystalized at once, and are now better defined. Moral sentiments have been vitalized. Justice sits enthroned on the popular heart and demands condign punishment for the guilty. That month must be memorable that witnessed this momentous change.

Such is the time in which we have "come to the Kingdom." Shall we not improve it?

1. This popular condemnation of slavery should be turned to good account in the immediate removal of the tremendous evils it has inflicted on its victims.

2. This popular recognition of God in our national affairs should be turned into the channel of a personal experience. Is he a God of nations, and not of individuals? Much of what we now witness is merely sentimental. It should be experimental. If this be generally felt as a necessity the result will be a revival of religion throughout the land, a matter of the most urgent importance, particularly at the present time when the great problems of reconstruction and social regeneration are agitating the nation.

TESTIMONIALS TO THE FREEDMEN.

Mr. Wm. F. Mitchell, agent of the Pennsylvania Freedman's Relief Association, in letters dated Nashville, Tenn., says:

"The change of sentiment upon the slavery question is political; it must be religious before justice is done. . . . With the deep experience of the past winter in my heart and on my lips, I should like to commend the Freedman, *just as he is, for his own sake*, and the nobleness of character which he is showing. I am getting to have a profound respect for them, especially when I contrast their characters with those of white men who would sell their *lives* even for cotton."

Miss Murray, a teacher, writes:

"I am exceedingly sorry to lose one of my pupils—Bess—a girl of about eleven or twelve. She is very black, and in outward appearance stupid and unprepossessing, but with a great deal of ability, and a wonderful share of perseverance. She worked her way from the lowest class in Miss Towne's division to the highest class in mine, and for weeks past has kept her place at the head of my best arithmetic class, who are studying Emerson's Second Arithmetic. Poor Bess fairly cried when she came to say good-bye, and leave her school. I don't think I ever saw a child who loved learning better for its own sake, while apparently quite uninfluenced by the usual incentives of rewards and praises . . One of my girls brought in to-day two little things of about five, whom her grandmother had adopted. I found that one of them knew all her letters, and, asking who taught her, she answered, "little mother," to the great delight of my scholar, who had taught them to give her that name."

Miss Towne writes:

"These Georgians have mostly been the slaves of poor whites. They are brighter,

quicker, and more on an equality with 'buckra,' than our islanders, but they are utterly irreligious and profane, and generally immoral."

Miss Groves reports:

"The majority of my pupils are children from the country, 'contrabands,' who did not know the alphabet when they entered my school. But it is a delightful task to teach this class, for a more earnest, obedient, and grateful people I never labored amongst. It is astonishing how fast they learn. One boy about seven years old, who did not know a single letter before he came to me, now reads in the Second Reader. Another, about eight years old, who never went to school a day until he came to mine, now reads in the Second Reader, and can recite the addition table perfectly. There are many more equally remarkable cases, of which I might write."

In the "Bible Society Record" Rev. W. H. Gilbert, the army agent of the American Bible Society, gives the following gratifying testimony respecting the Freedmen:

This month has furnished me additional facilities for observing what is transpiring among this interesting class of men. Not to detain you with many details, I will say that the progress of some of them in education is certainly remarkable. At a school in Norfolk, I saw several children, from four to eight years of age, who four months since did not know a letter of the alphabet, who can read in reading lessons with words of two or three sylables without hesitation.

In the Twenty-fifth Corps, before Richmond, composed of colored troops, many hundreds of the men are receiving instruction; and the teachers assured me that it was no uncommon affair for men who did not know the alphabet to learn in two weeks, so that they could read quite readily in the Testament. Nor is it very rare for them in three weeks to read a common newspaper without difficulty. They never seem to be weary of study, and no one knows how long they would sit to be taught, unless called away by some other duty —probably from 6 o'clock A. M., to 6 P. M. There is a great call for Bibles in that corps.

In Hampton, the principle of the coloured school thinks that there is some member of nearly every one of the thousand or more families of contrabands that can read, and that those who have not Bibles should be supplied with them. There is a similar demand in Norfolk and Portsmouth. Thus, you perceive, your field is rapidly widening in this direction.

GOV. BUCKINGHAM.

This eminent patriot and worthy Chief Magistrate, in his annual Message to the Legislature of Connecticut, says:

"As slavery has been the cause of our woes and our burdens, it is our duty to labor for its abolition. An institution antagonistic to liberty, opposed to the first elements of Christianity, which, in its barbarous tendency, planned and perpetrated a cowardly, brutal and murderous assault upon freedom of speech and upon fidelity to truth, and to the demands of justice, in the person of a scholarly and accomplished statesman in the American Senate —an institution which instigated the rebellion —which seized and imprisoned our sons, and sent them by tens of thousands down to the grave by starvation—and which, to crown its work of infamy, assassinated the President—has forfeited all right to protection and life, and merits our vigorous and undying opposition. . . . If, during the struggle, we shall sustain the general government to the performance of its proper functions, abolish the inhuman system of slavery, punish traitors, and adhere perpetually to the demands of truth, righteousness and justice, we may hope that throughout an undivided nation our prosperity will be increased, our peace be uninterrupted, and our liberties be eternal.

WHY SHOULD ENGLAND AID OUR FREEDMEN?

The "Workmen's Auxiliary to the Birmingham (Eng.) Midland Freedmen's Aid Association" have issued an address, answering the question at the head of this article. After assigning eight cogent reasons the address concludes as follows:

"Finally, to sum up the foregoing and throw in one or two fresh thoughts. Because the need is sorer, greater, and harder to help than perhaps was ever heard of before; because, in helping to relieve it, we shall do the best we can to make up for our sin and share in planting and maintaining slavery, and to repay our part of England's debt to America for the great benefits received from her. Because, even beasts can and do show gratitude, and ingratitude is the basest of vices. Because, if we should make an honorable repayment to America, we might hope the good will and the good deed might help to prevent ill-blood, and preserve peace with America hereafter. Because it is most important that we should not lose the present chance of giving the newly-freed slave the *first start* for himself he has ever had in his life. Because if we make of him a good cotton-planting laborer, it will be a great gain to our laboring men and to the whole commerce of the country. Because these poor people are made by God of one blood with ourselves, and are Christ's poor, for whom He will ask of us, hereafter, an account."

JAMAICA MISSION.

Rev. C. B. Venning, of this Mission, sends us some extracts cut from English papers, that present a gloomy and distressing view of the condition of a great part of the Island of Jamaica. They are based on representations made by the Baptist Missionaries in the Middle and Western parishes, rather than of the location of our Mission; but Mr. Venning thinks they may be considered as a general representation of the whole. The whole Island, he says, is in a miserably impoverished condition, from the causes referred to in the extracts.

It is occasioned, (the extracts say) partly by causes traceable to the American war, and partly by a fearful drought which has prevailed for no less than two years throughout the country. The peasantry—free colored people, of course—are struggling with terrible privations, and even the European missionaries are encountering perils and hardships which cannot but awaken the profoundest sympathies of their friends at home. * * * Two years ago a severe drought set in, and has continued, with scarcely an intermission, to the present time. Owing to the American war the prices of all kinds of imports have been increased, and the condition of the peasantry threatens to become worse than it ever was. The cost of provisions and clothing of all kinds is enormous, and the want of employment, owing to the drought, has taken away from the people the means of purchasing them even if they had continued at their old prices. The calamity is thus, as it were, two-edged, and the result is pitifully described in the appeal to which we refer. "Large portions of the population," say the committee, "are plunged into the depths of poverty. Their clothes have become ragged and multitudes are almost naked. Petty thefts and the robbery of provision grounds, arising chiefly from absolute want, have more than doubled, rendering it necessary in the judgment of the governor of the island to build new prisons, and to inflict heavier punishments." In the meantime it appears that "all moral and spiritual improvement is brought to a stand. Schools are being broken up and schoolmasters dismissed, whilst the pastors of churches, dependent on their people for support, necessarily participate in this suffering, and unless promptly assisted will be deeply involved in debt, or driven from their posts."

One gentleman writes: "I never witnessed such a depressed state of things. Were it not for the promises of God's Word I should despair of seeing any improvement; but God can, and doubtless will, in His own good time chase away the cloud and cause light to arise out of darkness." Another says: "Whether from want of money or clothing, or from want of both, our chapels are very scantily attended. The only Sabbath on which we can count for a pretty good congregation is the Sabbath of the Lord's Supper." A third says:—"This will be the saddest year the Baptist mission in Jamaica has ever known. Some brethren write about leaving; they cannot, they say, remain without being ruined and degraded."

Mr. Venning says the parish in which our Mission is situated is less subject to drought than some other parts of the Island, and therefore is exempt from some of the suffering referred to. He adds:—

"Complaints abound everywhere, of the low state of religion and the prevalence of crime, the former aggravated perhaps in appearance by the poverty of the people; they cannot attend public religious services, as formerly, from want of decent clothing; nor can they give, as they used to, for the support of the Gospel. But, granting that the appearance is worse than the reality, there is enough in the moral and religious condition of the people to make us sad—very sad. Still it is not all darkness, for while our churches share in the general deadness, and dearth of spiritual influences, we are not without tokens of good. In this station, (Chesterfield) there is not a little that should comfort us, while we observe as we do a few souls amid the many temptations to declension, remain steadfast and immovable, and making progress in the divine life; and while we see unanimity, peace, and good-will (in its little measure,) prevailing throughout the church, and the heartiness with which the brethren and sisters have given their time and labor to necessary improvement and work on the station. I will thank God and take courage, notwithstanding the many things that fill my heart with anxiety and sadness."

MENDI MISSION.

Letters from this Mission report the safe arrival of Mrs. Mair and Miss Matson. They sailed from Liverpool, Feb. 24th, and reached Freetown, Sierra Leone,

March 14th, and the Good Hope station of our Mission, Sherbro Island, March 21. They were both in good health. A regular mail now runs between Freetown and the Sherbro Island.

African Missions.—Mr. Grout, of the Zulu Mission, in Africa, after a residence of thirty years among the heathen, says,—"I have lived to see in this work of God a hundred-fold more done than I ever dreamed that I might effect in a long life. I have suffered far less than I anticipated, and enjoyed a hundred-fold more than I expected."

Africa.—From *Zanzibar* in the East, not forgetting Dr. Livingstone's *Zambesi*, by the way of *Natal* and *Kaffirlund*, and the *Cape Colony*, and the more northern *Bight of Benin*, as far as the *Gambia*, Africa is skirted at intervals along its shores with Christian Missions, and in all its parts has been penetrated for some hundreds of miles by faithful men, who have testified against idolatry and the slave trade, and have introduced a knowledge of the Gospel. Great has been the sacrifice of valuable life, especially in Western Africa, within the last half century. In the first twelve years of the Church of England Mission in *Sierra Leone*, thirty Europeans died. The Wesleyan Missionary Society have in their burial-ground the graves of above forty Missionaries and their wives. But great also has been the success of Missions in Africa."—*Idem.*

African Trade.—The company of African Merchants held their second meeting in London a few days ago, making a very favorable report and declaring a dividend of ten per cent. Within the last year they had despatched to the coast seventeen vessels. A resolution was adopted in favor of establishing steam navigation on the Niger river, for purposes of trade.

Africa—Algiers.—"Efforts are made for the evangelization of the 25,000 Spaniards in Algiers and the neighboring places. The Spanish population in the colony is chiefly composed of poor laborers, and yet they are, though ignorant of reading, intelligent, and active, and sober, and some of them anxiously desirous to learn to read.—*Idem.*

SOUTHERN INDIA.

MISSION AMONG THE ARRIANS.

A missionary work has been going on among the Hill Arrians of the Travancore forests. To be out of the reach of the tigers and wild elephants abounding in these jungles the people build huts, or nests in large trees, some twenty or thirty feet from the ground. In the kingdom of Travancore, the mountain people number from 14,000 to 18,000 souls, and are called Arrians. They have no knowledge of the one true God. They are a handsome, well-made race, free-spoken and intelligent, more truthful and generally moral in their habits than the people of the plains. Drunkenness, however, is lamentably prevalent.

One day five Arrians from different hills and villages came from a considerable distance to the missionary at Pallam, Mr. Baker, to ask him to establish schools among them. He doubted their sincerity, and felt that it would be very difficult and dangerous if it were otherwise to approach their people through a jungle without roads, and fear prevailing everywhere. But again and again they came to urge the same request. At last they said, "Five times we have been to call you. You must know we are ignorant of what is right; will you teach us or not? We die like beasts, and are buried like dogs. Ought you to neglect us?" At last Mr. Baker consented. He was joyfully received. No sooner was his arrival known, than voices were heard shouting from one place to another far away up the hill-sides—"He is here! he is here! Come all!" By this means the news was conveyed from village to village with great rapidity. An assembly was held on a level space among the hills; piles of blazing firewood at the four corners lighted up the scene, and the people heard, for the first time, the blessed tidings, "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The work went on most encouragingly. Great indeed have been the changes. Christian villages, churches and schools have been established. Many conversions have taken place. At the present time the number of souls who have renounced idolatry and joined themselves, for the last few years, to the Christians, amounts to 1,000, of whom 300 are communicants. Many have died triumphantly in the Lord. In your prayers, dear Christian friends for those gathered from the heathen in India, do not forget the Hill Arrians of Travancore.—*Church Missionary Paper.*

India —Scotch Mission in the Himalayas — It was commenced thus: Rev. Mr. Ferguson, of the National Church, resigned his appointment as military chaplain and began the work without promise of any salary. Clad in his robes as minister, with two catechists, he passed along the streets, pausing now and then to read a text of Scripture. The Rajah, though a heathen, has now undertaken to pay the expense of the mission for one year, and is learning the Urdu, that he may read the Bible. Mr. F. writes that the whole of the Chumins desire to embrace Christ, and if one of the head men would take the lead they would all follow.—*Idem.*

American Missionary.

NEW-YORK, JUNE, 1865.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

TO OUR READERS.

Please remember that it is desirable that our publications be not only read but circulated—that the requests for teachers to the Freedmen are very frequent and very importunate—that the receipts into the treasury fall short, quite short, of the drafts that are made upon it—and that fervent prayer in connection with systematic and liberal pecuniary offerings, are required by the Scriptures, and are the means God blesses for the enlightenment, conversion, and salvation of the world. Brethren! Whatsoever things are true, honest, just, pure, lovely—if there be any virtue, and if there be any praise, think on these things.

ANNIVERSARY MEETING IN BOSTON.

The Anniversary Meeting of the American Missionary Association is appointed to be held at Boston in the Tremont Temple, Wednesday, May 31st, at 11 o'clock, A. M. The great enlargement of the work among the Freedmen, in the extension of schools into Savannah, Charleston, Wilmington, Richmond, and elsewhere, and the opening of the whole South to education and a free Gospel, indicating that the vast work of regeneration and reconstruction is now upon us, will make this meeting one of unusual interest. Distinguished speakers are expected to address the meeting.

REV. SELLA MARTIN.

DELEGATION TO GREAT BRITAIN.

The Executive Committee of the Association has appointed Rev. J. Sella Martin, a member of the 3rd Pres. of New-York, as its delegate to the May meetings in London, and to lay before the Christians of Great Britain the necessities of the wide field of labor, among the Freedmen, which has been opened up by the war. Mr. Martin has been a Pastor in London, and was received with much favor by English audiences. He is a gentleman of color, Pastor of an important church in New-York city, and a member of the Executive Committee of the Association. Understanding as he does, the condition, character, and needs of the freed-people, we doubt not that his advocacy of their claims will be successful.

MARTYRDOM OF PRESIDENT LINCOLN.

In view of the assassination of Abraham Lincoln, late President of the United States, on the 14th of April, 1865, the Executive Committee of the American Missionary Association have unanimously ordered the following record:

Resolved, That in the death of our Chief Magistrate we mourn the loss of one who, as a man, was eminently upright, kind-hearted, prudent, and faithful to his convictions of duty; chosen of God as the deliverer of his country from Rebellion and Slavery.

Resolved, That the murder of President Lincoln, the attempted murder of Secretary Seward, and the intended slaughter of other officers of the Government are but revelations of the true character of that accursed system of slavery which, in its strength, oppressed four millions of human beings, and embroiled our country in the miseries of an atrocious rebellion, but which, in the madness of its expiring agonies, only sealed its own doom, and exalted to martyrdom the great Emancipator.

Resolved, That the emancipation of the slaves calls upon us, as an Association, not only for gratitude to God for their deliverance, but also for thankfulness that we, in connection with other friends of freedom, were sustained in labors for this great result, in past times of severe trial; and moreover that we recognize the voice of Providence calling us to increased zeal in the delightful though arduous task of elevating our emancipated fellow-citizens by education, and the preaching of the Gospel of our blessed Lord and Savior Jesus Christ.

FUNERAL HONORS.

The funeral of the late President at the city of Washington and at Springfield, Il-

linois, with the processions at the principal cities on the route, during sixteen days, arrested the attention of the whole country. It was a national funeral, and the inhabitants sorrowed as if there had been a bereavement in each house. The people have indeed "mourned with a great and very sore lamentation." The history of the world does not record more universal grief or greater evidences of sorrow. The emblems of mourning were numerous throughout the country, but not more so than the tears of the sorrowing inhabitants. No greater honors could be paid to the remains of a Chief Magistrate, and no deceased king, potentate, or ruler ever had more sincere mourners. The dust of ABRAHAM LINCOLN—the great, the good and the beloved Friend of his country and Emancipator of the enslaved—now sleeps in the cemetery of the village from which four years since he departed to take the reins of government, while his memory is embalmed in the hearts of his grateful countrymen, and his soul has, we trust, entered into life everlasting.

*

ABRAHAM LINCOLN.

Oh, slow to smite and swift to spare,
Gentle and merciful and just!
Who, in the fear of God, didst bear
The sword of power, a nation's trust!

In sorrow by thy bier we stand,
Amid the awe that hushes all.
And speak the anguish of a land
That shook with horror at thy fall,

Thy task is done; the bond are free;
We bear thee to an honored grave,
Whose proudest monument shall be
The broken fetters of the slave.

Pure was thy life: its bloody close
Hath placed thee with the sons of light,
Among the noble host of those
Who perished in the cause of Right.

Wm. C. Bryant.

NOT REVENGE, BUT JUSTICE.

In an admirable Sermon, entitled "President Lincoln's Death: Its Voice to the People," by Gordon Hall, D. D. Northampton, Mass, it is said:

But when it is proposed that the intelligent, deliberate, persistent authors and master-spirits of this rebellion—the intentional and voluntary assassins of the nation, should be released from punishment—when you ask this, you ask me, for the sake of sparing traitors, myself to turn traitor to justice and my country. You ask too much. . . . But is not *mercy a sacred thing?* *Yes*, and I will tell you *what else is sacred* IT IS JUSTICE. Is not the Gospel full of mercy? Yes, and I will tell you why. Because atonement has been made—because justice was first satisfied—the law was first "magnified and made honorable." "Without the shedding of blood was no remission." . . . But of this I am confident, that the Almighty has undertaken in behalf of the enslaved, oppressed millions of the South. And this I know, that it is a dark day for the blacks when Northern leaders and the arch-conspirators of the South fraternize, and we take the hands that are reeking with the blood of our brothers and sons and husbands. That was a dark cloud rising. Perhaps God meant to scatter it with the winds and bolts of his righteous indignation. It *is* scattered. This awful atrocity in our capital—this outbreak—this dread omen of the dangers which slumber beneath us will stir up the cry for vigor and justice. NOT FOR REVENGE, BUT JUSTICE. I am addressing men of sense. You know there is a difference between revenge and justice. Do not allow yourselves to be imposed upon by a juggle of words.

DEATH OE REV. DAVID THURSTON,

President of the American Missionary Association.

The following letter from Rev. Stephen Thurston conveys to us the afflictive intelligence of the decease of his venerable and excellent brother, REV. DAVID THURSTON. While we are grateful for his valuable life and that he has come to his grave "in a full age, like as a shock of corn cometh in his season," we sincerely mourn the removal of our venerated head. The Executive Committee, at its next meeting, will take due notice of the great loss sustained by the Association, and the Church of Christ, in the decease of one so greatly endeared to them on account of his lovely character and faithful services.

*

LITCHFIELD CORNER, (Me.) May 5, 1865.
Lewis Tappan, Esq

DEAR SIR.—As you are a particular friend of my venerable brother, Rev. David Thurston, and as he is officially related to the A. M. Association, of which you are the Treasurer, I take the liberty to inform you of his present state.

I left my home in Searsport for Portland, on official business, Monday, 1st inst. There I learned that my brother was sick. He has not been as well and vigorous the past winter

as usual—began to feel more and more the infirmities of age. Still he preached twice regularly on the Sabbath—heard a class in the Sabbath School—and took lead of a prayer-meeting in the evening. Besides this he lectured frequently once a week in some out-neighborhood. April 19, the day of the President's funeral, he met people, talked, and prayed, though quite feeble. The next day was our State Fast. He had prepared a sermon for the occasion from Prov. 14:35. He summoned all his energy, and preached with much force. So say his people, who pronounced it one of his best sermons. But it was like the last gleam of the expiring taper. He was much exhausted; and suffering from strangury, and a fever thereby induced, he sunk rapidly.

His son from Portland visited him the following Monday, 24th ult. He found him in a happy frame, sweetly submissive, and cheerfully hopeful. As expressive of his own feelings he repeated the last two stanzas of the 31st hymn 2d book of Watts:

"Oh! if my Lord would come and meet &c."

He revived so much that when his son left him, Wednesday, 26th, his physician and friends confidently expected his recovery. But the hope was delusive. He soon and rapidly failed again, and Tuesday night last his right side became paralyzed, since which he has given no clear evidence of consciousness, nor has he been able to speak. His son and myself came to see him Wednesday—two days ago—but he has not been able to recognize us, nor show any decisive signs of intelligence. His breathing is somewhat labored, but his sufferings seem not great. We are waiting and watching for his departure, which may come any hour, or may possibly be delayed a day or two.

Like Whitefield, he will die silent, having borne his testimony for truth and right, and God, when in health.

My brother was born in Rowley, now Georgetown, Mass., Feb. 6, 1779. He removed with his father to Maine, 1796. Made a public profession of religion Feb. 8, 1799—Graduated at Dartmouth College, Aug. 1804—studied theology with Dr. Burton of Thetford, Vt.—preached his first sermon July 4, 1805—commenced stated labors in Winthrop 1st of May, 1806—ordained Feb. 18, 1807—was dismissed October 15, 1851. Since then he has resided in three places, Vassalboro, Searsport, and Litchfield, constantly preaching, and performing pastoral labor. He has been a man of remarkable health and activity, laboring abundantly in season and out of season.

He early espoused the cause of the oppressed, and for more than 30 years has plead the cause of the slave at home and abroad, publicly and privately. It was the joy of his heart to see the Bastile of slavery shaken to its foundation, and nearly demolished. But you know his relations to this cause. As a man, a Christian minister, and reformer, you are perhaps better able to form a just estimate of his character than I am. My own impression is that very few of God's people have made higher attainments in moral excellence, or have formed a character more in harmony with the divine model. For elevation of moral principle; for purity of motive; for strict conscientiousness, and firm adherence to the path of duty, I know not who, in his day, has excelled him.

But his estimation of himself was lowly indeed. In a letter he wrote to a ministering brother a few years since, I find the following:

"Most of my friends have always thought more highly of me than I deserved. I can only think of myself as a sinner saved by grace. In reviewing my ministry, I have fallen so much below my ideal of what a minister should be, that I see great reason for self-reproach and penitence. That divine truth, uttered by me, has been of spiritual benefit to any, is to be ascribed to rich, and sovereign grace."

But the end is at hand. After the labor of three score years in the Master's Vineyard, he is about to fall asleep. That he will find mercy of the Lord, and receive a crown of life, I can not doubt. I will keep this open a little longer.

Sabbath evening, May 7—My brother has continued till this day, about 2 o'clock P.M, when he entered into rest. For the last two days there has been very little apparent change, only a gradual decline;—he has not spoken since Tuesday, the 4th, nor apparently awaked to consciousness—has suffered but little, and the final exit seemed little else than falling into a quiet sleep.

I have supplied his pulpit to-day, which he occupied 3 weeks ago, and then the Thursday following. Just as I commenced my sermon this P. M., word was sent to the church that he was gone. It was publicly announced, and many tears were shed. The funeral is to take place Wednesday next, at Winthrop 2 P. M. There he is to be interred by the side of his first wife who has been in her Father's house above 56 years, and by the side of three children.

Pardon me if I have been too minute and prolix. I loved him as a brother, and venerated him as a holy man of God.

Please write me at Searsport.

What wonders God is doing in our land! Blessed be his holy name.

Very respectfully yours, &c,

STEPHEN THURSTON.

MISSIONARIES FOR AFRICA.

Rev. Geo. P. Claflin, of our Mendi Mission, suggests that we should make a special call, in the American Missionary for laborers for our African Mission," that

its stations may not be left destitute" or its toiling missionaries sink from an excess of labors. He especially desires that the friends of African Missions should seek out young men fitted for missionary life and labor, and encourage them to enter that field.

We earnestly second Bro. Claflin's wishes. Africa is a most needy and promising missionary field. Its doors are wide open, so that the heralds of the cross may go everywhere and find an abundant and easy entrance; and, aside from the influence of the climate, no heathen country that we know of presents so few obstacles to the introduction of the Gospel. A needy and an open field is God's call, to all who, having in their hands the Savior's command, "Go ye into all the world and preach the Gospel to every creature," are not already specially engaged elsewhere. Thousands of Christian young men have laid their lives upon the altar of their country to suppress an infamous rebellion, and now, when a gracious Providence is giving them relief, and allowing them to return home in peace and safety, will they not anew consecrate themselves to the service of the Savior, to suppress the Great Rebellion against the KING of Kings, the LORD of Lords?

From a personal experience of some years, in missionary labor, Bro. Claflin suggests some qualifications specially needed. We make a brief outline of them.

A missionary for Africa should possess:

A vigorous constitution, that he may the better withstand the attacks of fever to which he will be exposed.

A capable and well furnished mind. There will be ample scope for large intellect, and little opportunity for the study of science or theology.

A teachable spirit, willing to be guided by the counsels of christian brethren of larger experience in the work.

Energy and perseverance, and a willingness to endure hardness as a good soldier of Christ. No where is knowledge gained by actual contact with the people more useful, than in the mission field, and no where does the experience of one year do more to prepare for judicious, efficient labor.

The new laborer should be consecrated to Christ for a *life* of labor among the people, looking upon the duties of missionary service as privileges, not burdens, and constrained thereto by the love of the Saviour. Let such an one go forth, fully imbued with the spirit of his Divine Master, desiring length of days for service, and every year's labor will make him a better qualified and more useful missionary.

We commend these thoughts to the prayerful attention of all, but especially of young men in the ministry, or in preparation for the ministry.

PROGRESS.

Among the remarkable indications of an entire revolution of public sentiment, following the great slaveholders' rebellion, no one more striking has been seen than an editorial in the New York *Herald* for May 3rd. Under the heading—PRESIDENT JOHNSON AND HIS POLICY—THE DEMANDS OF A GREAT REVOLUTION, it pronounces as good the policy that makes "reconstruction rest upon the basis of the abolition of slavery as a fact accomplished." "No man will hereafter be tolerated as a slaveholder in South Carolina, and no man will therein be recognized as a slave." "The Southern institution of slavery is prostrated beyond recovery; and with it, the domineering slaveholding aristocracy of the Southern States and their political power as the champions of slavery are gone—forever gone."

Following Gen. Butler's plan for the reorganization of the Rebellious States, it says:—"A military governor in every State where necessary, with an armed force at his command sufficient to put down guerillas and bushwhackers, and to maintain order, will do for a beginning."

But the remarkable indication of a revolution in public sentiment, is the following.

The abolitionists may well consent to have their last gun spiked, when the Government and the country has given them all they have asked, the entire freedom and the enfranchisement of the blacks. The *Herald* says:—

"But there is another matter upon which President Johnson seems to be hesitating, and where he need not hesitate at all. We refer to the question of negro suffrage. The exclusion of free negroes from the right of suffrage is a necessity of negro slavery, but where slavery does not exist there is no such necessity. Give the emancipated negroes of the rebel States, then, in the reconstruction of those States, the right to vote along with the whites. * * * The concession of negro suffrage in the reconstruction of the insurgent States will effectually spike the last gun of Northern abolitionists, and will expel or neutralize the fire-eating political elements of the South for all time to come. Indeed, nothing half so effective could be employed as negro suffrage to weed out the intractable secessionists from the Southern States. Put them to that test of loyalty, and there will be no necessity for notices to quit or oaths of allegiance; but, best of all, the political agitation of the negro question, in every shape and form, will be ended. North and South.

"Let President Johnson consider this question, as he does every other growing out of this rebellion, as one of the great political changes decreed by a searching, sweeping political revolution; and let him then pursue his programme with his characteristic boldness and energy, and the country will carry him through."

LONDON "FREEDMAN'S AID SOCIETY."

A Society, thus named, has been formed in London. The President is Sir Thomas Fowell Buxton, Bart., grandson of the successor of Wilberforce. It appeals for funds in aid of the suffering Freedmen of the United States, and the people of Great Britain are reminded of the seven hundred and fifty thousand dollars worth of money and produce sent from America to the care of the Committee of the Society of Friends alone, at the time of the Irish famine in the years 1846 to 1848.

Agents from different Freedman's Aid Societies in this country have been sent to England to solicit the benefactions of the good people there, and some success has attended their labors. Differences of opinion have existed here in regard to the advisableness of such applications. Some persons think we are able to take care of our own poor and ought not to ask donations abroad. Others believe that a reciprocation of charitable offices promotes good-will in both countries, toward each other. We are strongly inclined to believe that the latter view of the subject is the most judicious.

The *American Missionary Association* has received but an inconsiderable part of the fifty thousand dollars worth of money and produce said to have been contributed in England for American Freedman's Aid Societies, and yet no other Society has such claims to the aid of British Christians in its labors for the temporal and spiritual good of the ex-slaves. The Association has, since its organization, expended more than twenty thousand pounds sterling in establishing schools and missions for the benefit of the emancipated peasantry on the British island of Jamaica. If then it has been right for American Christians to extend such aid to the freedmen of a British isle, it surely would be right for British Christians to reciprocate the favor with respect to the freedmen of the United States, and to avail themselves of a channel that not only attends to the bodily necessities of the freedmen, but also and chiefly to their spiritual wants.

We are not beggars, but the "Lord's collectors," and as true Christian benevolence has no political antipathies or geographical boundaries, we deem it right to receive, and even solicit, of Christian people everywhere, all the aid they can give to the cause of education, secular and religious, and to the supplying of the temporal wants of those who have claims on the friends of freedom throughout the world. Whoever then, in England, Scotland, or Ireland, or elsewhere, that reads this article, may understand that we are quite willing to receive any donations in money or goods that may be sent to our Treasurer, Lewis Tappan, for the relief

and benefit of the multitudes of Freedmen in various parts of this country, who are suffering, temporarily, for want of raiment and instruction. To our friends abroad we say: Give of your abundance and it shall be given unto you. *

From Horace Hallock, Esq., Treasurer of "Refugee Home Society, Detroit."

Enclosed I send Draft for $500 from the "Refugee Home Society" by order of the Executive Committee of said Society, to be appropriated by your Association in aid of the "Freedmen" as your Association shall deem best. When the Refugee Home Society was organized it was stated in the Preamble to its Constitution that "the Society should continue as long as the existence of American Slavery." Little did any of us think at that time that we should live to see *such a day;* but as it is dawning upon us the Ex.Committee feel that they can not make better application of part of its funds now in hand than to use them in aid of those who were so recently the victims of this *American Moloch*, now we hope, soon to be numbered with the things that *were*—and remembered with all its horrors but as an evidence of the long suffering patience of God towards our Guilty Nation. Having obtained the requisite change in their constitution authorizing them to do so, they hereby place this amount in the hands of your Association as one of the earliest and most faithful agencies for the help of those suffering poor ones whom God by his marked Providence has thrown upon the Christian sympathies of this nation.

MORE ABOUT ANDERSONVILLE

Rev. Geo. N. Smith, our Missionary among the Ojibue and Ottawa Indians at Onumuneseville, Michigan, says:—"Six of our Indian soldiers have died in the Andersonville prison, after suffering indescribable cruelties. In some instances the prisoners are four days without food, and their rations, when they have any, are very poor in quality and small in quantity, and they spend day and night, rain or sunshine, without shelter, and almost, some of them quite, without clothing."

THE NEW EDITION OF WEBSTER.

Messrs. G. and C. Merriam, of Springfield, Mass., publishers of Webster's Dictionary, have kindly presented to the Association, for the use of its officers, a copy of their new "Royal Quarto" edition of this standard work. This edition contains the results of thirty years' continuous labor and research by the best scholars, in this department, both of our own country and Europe. It claims to be, and we believe is, the most complete and perfect Dictionary of the English language now extant.

FRIENDS' BOARD OF CONTROL.

The Committee on Freedmen, to "Friends' Board of Control representing the Associated Yearly Meetings of the West, for the Relief of Freedmen," in concluding their report, say:

As we pass through the various colonies of this people, we have frequently seen evidences of the brutal abuse they have been subjected to whilst in slavery, and the fatality during the transition thus far, from slavery to freedom, has been fearfully great. It is indeed painful to hear the narratives of their sufferings in their efforts to escape, but such is their anxiety for freedom, they are willing to undergo almost any hardship to secure so rich a boon. Many of them appear to have long anticipated a relief from bondage. Both old and young evince great earnestness in their efforts to learn, and many advance rapidly. They are religiously inclined and receive Gospel truths with avidity, and although the missionary work is but just begun, *we believe the charity already bestowed, under the Divine blessing, has been attended with great results.*

The Last Indian Converted—Rev. G. E. Strong, South Natick, Mass., in a letter published in "The Home Missionary," says:

"I am happy to be able to report that we have, the past year, seen more fruits of our labors than during any previous year of the life of our church. Our congregations have not increased materially in size, if at all, and no unusual means have been employed, yet during the fall and winter several persons have been awakened and brought, we trust, to a saving knowledge of Jesus. Most of these persons are young, although four or five are of middle age. Among the cases of special interest is that of the only remaining Indian of the Natick tribe. After days and

weeks of doubt and distress, she can now say in faith, "My Lord and my God." Among those in Heaven who have, as we believe, rejoiced over this penitent one, I think that JOHN ELIOT must have been foremost. The last one of the nation for which he labored with such apostolic zeal, has been gathered in. On his dying bed, Eliot said: "There is a dark cloud resting upon the work of the Gospel among the poor Indians. The Lord revive and prosper that work when I am dead." This prayer has now, after a lapse of nearly one hundred and eighty years been answered for the last time; and I think of him who offered it as striking anew his harp of praise, as tidings were brought of this one "who was lost and is found."

Colorphobia in Washington.—The Freedmen's Rooms in Washington are under the joint direction of the National Freedmen's Relief Association and the District of Columbia auxiliary. Mrs. Jane G. Swisshelm, in a letter to the *Commonwealth*, under date March 7, says:

"The rooms are in charge of Mrs. Lucy N. Coleman. A sewing-society has been organized to meet weekly at these rooms. It met last evening, when Mr. Buckingham, agent of the District of Columbia association, informed Mr. Dudley, agent of the National society, that Mrs. Coleman must no longer invite colored women to attend that society, as the ladies of their association could not meet colored women on terms of social equality! One of the women thus to be excluded is Mrs. Slade—a saint in piety, a Dorcas in good works, a Quakeress in the simplicity of her dress and manners, and a *lady* in every sense."

The Nation's Future.—The government had but a feeble connection with moral ideas. Now it is to be the ordinance of God; and nothing is to have a finer sound of truth, for the ages to come, I trust, than that famous opening of the 13th chapter of the Epistle to the Romans—"Let every soul be subject to the higher powers; for there is no power but of God." And when we have come to this, there is no government on earth that compares for strength with ours. Nay, it has about as nearly proved itself already in that figure as it could be desired to do. We did not know how strong it was before. Nobody had any conception of the immense strain it could bear. How bright is the future now of such a government and nation. Hallowed by so many battle-fields, and these by the tribute of so many histories, and sung by so many songs of the great poets of the future, how dear and sacred and glorious will it be! And God be thanked it was our privilege to live in this great day of crisis, this always-to-be-called heroic age of the republic!—*H. Bushnell, D. D.*

SYSTEMATIC GIVING.

God has declared it in His everlasting Word, that it is as utterly and hopelessly impossible for a man to be a true Christian without systematic giving as without systematic worshipping; that a believer can no more excuse himself from laying by a fixed proportion of his gains, than from offering his public praise and prayers "on the first day of the week;" that as a cheerful and uniform "tribute," or visible confession that *all he has* belongs to Him who hath created, preserved, and redeemed him, a definite part shall be continually *offered* for God's glory; and that while a limit is set, on the *minimum* side, to this proportion—less than a tenth never being allowed—on the other side the amount may freely range through all the heights and honors of voluntary self denial and sublime munificence. The duties of the missionary spirit are constant, the objects are constant, the Author is constant, the command is constant. The practice of it ought to be constant.—*The Spirit of Missions.*

SPEECH OF HON. WILLIAM D. KELLEY.

Mr. Kelley, in his able Speech delivered in the House of Representatives, January 10th, 1865, claimed and defended the equality of all men before the law; and for this, and his other patriotic and enlightened advocacy of human rights, he deserves the gratitude of every friend of humanity. In the course of his remarks he took occasion to refer to our Society as follows:

"If history be but repeating herself, will the gentleman point me to the original of the American Missionary Society, and show me, from experience, what influence its labors are to have upon those whom we have hitherto doomed to the darkness of ignorance?"

ITALY.

It is no longer doubtful that the Italian people have resolved to form themselves into a nation of freemen. In order to rescue their finances from bankruptcy, thousands of communities have entered into a noble rivalry, and anticipated the payment of their taxes for 1865. Officers of the army and navy, imitating the example of their King, have voluntarily renounced their large incomes. Large sums, which have been usually spent in illuminations and banquets, have been given to the townships for the poor. The Minister of Public Works, instead of employing the money voted for the accommodation of the Government in its capital in purchasing palatial residences, has saved it by pouncing upon some of the huge convents, conservatories, and retreats of Florence. The Government has found itself strong enough to close many of the priestly seminaries, and quietly

eject four professors from the University of Bologna, who refused to take the oath of allegiance. . . . Huge meetings of the working classes are held for the purpose of debating all kinds of questions, professional, religious and political. . . . The Encyclical is the jest and butt of the comic journals. . . . The press of Tuscany, of Lombardy, and of Naples, insists that the only way to settle the quarrel between the Papacy and the freedom of the civil government, is by the entire separation of Church and State. . . . Truly the morning has dawned for Italy.—*Christian World.*

Burmah.—The importance of instructing Karen young men in the truths of the Bible, that they may be qualified in turn to be faithful and intelligent ministers of the Word to their countrymen, grows upon me. America is not sufficient for the work of evangelizing Burmah. Burmah must look to her own pious young men to build up and plant churches throughout her borders, till "the wilderness shall bud and blossom as the rose." And obviously it is one of the most economical ways in which the American churches can dispose of their strength,—to train up and send forth pious, zealous young natives, who shall go up and down the land "bearing precious seed."—*Missionary Magazine.*

Germany.—There is still another missionary centre in Basle of smaller dimensions, the so-called "Crischona mission," conducted by a single man, Mr. Spittler, whose agents are all laymen—for the most part tradesmen—laboring chiefly in Palestine, Egypt, and Habesh. The second missionary centre of greater dimensions was founded at Berlin, ten years after that of Basle. In 1834 the first laborers reached Cape Town." . . . .

Father Gossner, having been won over from the ranks of the Roman Catholic Church, after long wanderings and tribulations, at last found a quiet place as pastor at the "Bethlehems Kirche," in Berlin. Gossner aimed at nothing less than the realization of Matt. 10: 9, 10, and 19, 20; his ideal was "a mission of apostolic simplicity"—very much the same as the ideal of the Rev. Edward Irving, of London. His views were partly mistaken, but his activity was really wonderful. This one man, in the course of not many years, sent out a long succession of missionaries, mostly as evangelists in the capacity of tradesmen; but some of them were, by want of support, obliged to pursue their own course in order to earn their livelihood, and some entered the service of other missionary societies, in order to continue their missionary vocation with better hope of success. Gossner himself died some years ago; but his institution in Berlin, although most intimately connected with his person, did not die with him; it has its principal field of labor among the Khols around Chota Nagpore, in India, where the gospel now achieves one triumph after another."—*Idem.*

Roman Catholic Missions.—After reviewing the results of these missions in South India, Ceylon, Japan, China, Abyssinia, Paraguay, and the Philippine Islands, Mr. Venn concludes as follows:—"The historical review now given will establish the conclusion that the brightest prospects and the most confident hopes of Romish missions to the heathen have vanished sooner or later, by one catastrophe or another;—that they have not contained within themselves the principle of permanent vitality. Where they are not upheld by the sword, they are overborne by opposition. Their apparent success, for a time, has been the result of favorable worldly circumstances; and when those circumstances have changed, the mission has come to nothing. This conclusion is based upon the history of three centuries, during the greater part of which period the church of Rome had the fields to itself. Rome put forth missionary agencies to reap them, far more numerous than the Protestant church has yet been able to command. But Rome failed to gather in the harvest, and the fields are all now still unreaped, and open for the entrance of Protestant evangelists. Romanists boast of Francis Xavier as the apostle of the Indies; they erect altars and chapels for his worship; they invoke his aid in their missionary efforts; and 'verily they have their reward.' The blight of Xavier's missionary principles has rested upon them ever since; and the disappointment which pursued Xavier to his last breath, has been the portion of many a sincere, able and zealous Romish missionary. . . . . The conclusion, which an extensive inquiry on this subject suggests, is, that Protestant missions have little to fear from Rome, if only the church of Christ puts forth its spiritual strength for the advancement of the Redeemer's cause. Romish interference may sometimes distress the individual missionary, who is exposed to its annoyance, but he need not fear any permanent hindrance to the cause of truth, unless the Romish teaching be supported by the arm of secular power.—*Idem.*

Hayti.—"What Popery may ultimately do with us in this country, with its present increased power, I cannot tell: but it is quite certain that there is now a widely extended leaven of Protestantism throughout the length and breadth of this republic."—*Idem.*

Brazil.—The anti-slavery cause advances here. The number of slaves is estimated at three millions. The Parliament entertains the plan of emancipating the whole body of them at a period not far distant. Under the reign of the present Emperor, the slaves have decreased a million, *while the products of the soil have increased* 35 per cent.—*Idem.*

Spain: Slavery and the Slave-Trade.—In the Senate of the Spanish Cortes, Senator Posada Herreras has advocated the abolition of the slave-trade and the consideration of the subject of emancipation. The Minister of Marine replied, and while urging "deliberation and a due regard to existing interests, admitted that the work of emancipation is the work of Christianity. The progress of emancipation has always been slow. It is slower in Spain than it was in England, because the English elements of success—a well organized agitation, a free press, and the liberty of speech—are wanting in Spain. The native Cubans are said to be nearly unanimous in favor of "gradual emancipation," while the Spaniards and slave-traders are opposed to it. Still, the slave-trade is vigorously prosecuted. Thirty thousand negroes are annually imported into Cuba, equivalent to 90,000 exported from the coast. So long as Slavery exists, the slave-trade will also continue. Destroy the market, and supplies will no longer be furnished.

Whatever good has been effected in promoting African commerce and civilization is the direct result of Missionary effort; and of the partial cessation of the slave-trade at Brazil.—*London Anti-Slavery Reporter.*

Spread of Toleration.—The *Universe Israelite* mentions four facts which show the constant progress of liberal ideas on matters concerning liberty of conscience and worship. The Landgrave at Homburg has abolished the oath *more judaico*. At Vienna, measures for the suppression of the Ghettos of Lemberg and Cracow are under consideration. At Warsaw, the administration council of the kingdom has resolved to grant to the Jews the right of holding all functions and offices. In Turkey, the Sultan has decided that the catholic prelates, the Greek or hodox bishops, and the Jewish rabbis shall sit in the courts of justice by the side of the cadis and muftis.—*N. Y. Evening Post.*

The Decisive Test.—A speaker at the English May anniversaries, says the *Christian Intelligencer*, put very strongly what is after all one of the best, if not the chiefest in support of the truth of Scripture. He said:—"At this day, the great question is not whether this body or that body can nibble a little at some point of criticism; the question is, Is the Gospel, or is it not, the power of God unto salvation? Is that Holy Book God's instrument for saving my soul? As James Wright said to my friend, Abekonta: 'Do you know the people of England are saying the Bible is not true?' 'Nay, massa.' 'Yes, they say so' 'Well, how can they say that? how can the Bible be lie? I go alone into my own house, where there is no one, and I read the Bible, and he make my heart laugh; how can a lie do that? You know that before I knew Bible I loved murder, I loved steal; but now I do not love steal, I do not love murder.' There is the great distinction: can the Bible make my heart sing—can it give me a joy that passeth all understanding—can it, as God's instrument, save me from sin, and save other men? That is a matter not to be decided among the critics; it is decided in the world where men do not write history, but where they make it."

China.—Mr. Williamson, of Scotland, in a tour through the North of China, found so many applicants for tracts and Testaments, that he determined to offer them for sale. The demand was so great, that he disposed of his whole stock. While his attention was turned, six Testaments were stolen. The thief would certainly sell them, and Mr. W. adds, "for once I had a colporter who paid his own expenses."—*Idem.*

Madagascar.—Christianity is said to be spreading in the Island, not only in the capital and surrounding country, but in the remote districts. There are now seven congregations, each having schools attached, besides a central training institution. There are in the capital seven thousand professed Christians, of which 1,410 are church members. The British Consul is now negotiating a new treaty, which secures to both missionaries and native Christians perfect liberty. It is believed that there will be no more persecution.—*Idem.*

Great Change in England's View of America.—Workmen of England, out of employment, but partially employed, or when fully employed most miserably remunerated, are leaving for the New World! Such an opening now presents itself as European eyes never beheld, and it is such an opening as may never occur again; for we trust that this is the last civil war. The country is the grandest on the face of our globe, and destined in due time to be the greatest.—*British Standard.*

Religious Experience.—A converted Greek, whose relatives had brought able men to dissuade him from his purposes of uniting with Christian people, said:

"You brought them here, and all their arguments have not affected my mind. But even should they be able to bring sophistical arguments which I cannot answer, I should not be troubled. I have *an inward experience of the love of Christ*, which can never be shaken or removed."—*Missionary Herald.*

Help from the Sandwich Islands.—A Fair was held at Honolulu November 8 and 9, by American ladies, as the result of which a draft for $5,500 was forwarded to the Christian Commission. Nearly $12,000 have also been raised at the Islands for the U.S. Sanitary Commission.—*Idem.*

Children's Department.

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TRUST IN GOD.

The Rev. Dr. Newton, of Philadelphia, in a sermon to children in the *S. S. Times*, furnishes the following authentic and beautiful illustration of his theme. None more striking can be found outside the covers of the Bible:

"I wish to give you one other illustration of this part of the subject. This is connected with the present war. It took place at the battle of Gettysburg, in our own State, two summers ago.

"In one of the regiments of the rebel army was a company of soldiers from North Carolina. In this company was a person who belonged to the religious society of Friends, sometimes called Quakers. He had been forced to join the army against his own will. He protested against it, and said he was opposed on conscientious principles. to fighting under any circumstances; that he could not fight, and would not fight. But nobody would mind him; he was forced to shoulder his musket and march. He did so, but always saying that he would not fight.

The regiment to wnich he belonged joined General Lee's army in the invasion of Pennsylvania. But it never was called into action till they came to Gettysburg. There it was soon known that a great battle was to be fought. Just before the battle began, this Friend went to the Colonel of his regiment and said he could not go into the fight. The Colonel said he must. He said he could not and would not. 'Then,' said the Colonel, 'I'll have you shot.'

"'Thee can do as thee pleases about that. I trust in God—but I cannot fight."

The colonel had him led out into an open space, and ordered a squad of soldiers to shoot him. While the soldiers were making ready, taking aim. and waiting the command to fire!—the man stood calmly there, and lifting up his face to Heaven, said, in a loud, clear voice, 'Father, forgive them; they know not what they do!' The men threw down their arms, and said they 'wouldn't shoot such a man.' Another squad was called out, and the same thing occurred with them. The colonel was very angry. He swore a dreadful oath, declaring he would trample the man to death. He put spurs to his horse and galloped up to him to ride him down. But when the horse came up to the man, he reared up on his hind legs and turned away. This was repeated two or three times with the same result. Then the trumpet sounded to battle. The colonel had to hasten away and lead his men into the fight, and, in one of the first volleys fired by our army he fell, mortally wounded. The Quaker soldier was taken prisoner by our men. He was brought to this city, and was afterwards discharged by President Lincoln, and released from doing military duty. This man 'trusted in the Lord, and happy was he.'"

LETTERS TO THE TREASURER.

From a Lady in Massachusetts.

The enclosed $100 is given as a thank-offering for the glorious consummation of the great Anti-Slavery work. Please appropriate it for the benefit of the colored people.

From Michigan.

Find enclosed a draft for fifty dollars, to be used in the work of the A. M. A. from Mrs. B. W., an old lady nearly ninety years of age. Her memory goes back to 1776, and having a little means she is desirous of doing what she can to perpetuate the good work of the fathers. She is cheerful and happy, with a sound mind, and is waiting for "the crown." Use the fifty dollars *sacredly*, as coming from one of the saints, cheerfully given.

AMERICAN BIBLE SOCIETY.

The grants of Bibles and Testaments for the Freedmen, from this Society to the American Missionary Association, have been prompt and liberal, and have laid us under great obligations. In communicating to the Secretaries a recent grant, Rev. William J. R. Taylor, Corresponding Secretary, says: "We are under continued obligations to your Association for its hearty and generous co-operation."

RECEIPTS

From April 1 to April 30, inclusive.

MAINE.

Hallowell. John Lowell, by W. & Co.,	1 00
Kennebunk, S. S.,	50
Litchfield Corners. Mon. Con. Coll., by Rev. D. T.	12 55
Orland. Cong. Ch., $44.19; Miss Hannah T. Buck $10, by J. B.,	54 19

NEW HAMPSHIRE.

Bristol. Cong. Ch. & Soc., by Rev. C. F. A.,	10 00
Claremont. D. P.,	50
Concord Mrs. S. Herbert, by A. J. H,	1 00
Hanover Centre, Mrs. M. J. Emerson, by W. & Co.,	2 00
Marlborough. Individuals in Cong. Ch., by Rev. G. L.,	14 00
Mast Yard. Mrs. Genl. Pillsbury $2; C. S. Pillsbury $1,	3 00
South Acworth. Mrs. N. D. Bowers,	1 00

VERMONT.

Cambridge. M. Safford and Wife $17; Mrs. Esther Putnam $10; Dea. S Montague $3, to const. MRS. L. A. S. PUTNAM, L. M.,	30 00
Greensboro. Cong. Ch., by Rev. A. W. W.,	10 00
Johnson. C. Whiting,	5 00
Lunenburg, Myron S. Chandler,	20 00
Newbury. Mrs. A. Weed $2.25; Mrs. A. F. 25c.,	2 50
North Troy. J. Safford,	5 00
Pittsford. S. Penfield $10; J. W Duncklee $3; F. A. Hitchcock $2; Mrs. F. A. Hitchcock, Mrs. T. Palmer, J. O Howe, H. Parmalee, J. Warner and C. J. Penfield $1 ea.; others $1.50,	22 50
West Barnet. Rev. W. H. Reid,	2 00

MASSACHUSETTS.

Andover. E. J., 50
Brookfield. A. D. T., 50
Brimfield. C. Solander, 1 00
Chelsea. Chestnut St. Cong. Ch. & Soc., by W. & Co., 273 41
Clinton. Mrs. Maynard, by A. H. M., 1 00
Cohasset. F. A. Reed, 5 00
Dorchester. Village Ch. S. S., $12; Miss L. McElroy $1, by W. & Co., 13 00
East Marshfield. Rev. D. D. Tappan, 5 00
East Somerville. First Orthodox Ch., 42 30
Fall River. Henry Wilbur $5 and "a few Friends" $8.50; H. H. Fish $5, 18 50
Fair Mount. J. Fisher, 1 00
Franklin. Coll. by Dea. J. T. Bacon $4.50; others $1, by Rev. S. H., 5 50
Florence. Coll. Florence Ch., by A. L. W., 100 00
Grantville. Cong. Ch. & Soc., by W. & Co., 57 68
Gardner. Sab. Sch. Coll., 6 38
Hadley. Miss S. H. Fowler, 21 00
Hampshire Co. "An Old Friend," 20 00
Hanover. "L. E. W." $10, by W. & Co.; First Cong. Ch., $1.30, by Rev. J. F., 11 30
Hopkinton. First Cong. Ch. M. C. Coll., by W. & Co., 34 03
Lawrence. Central Cong. Ch., by S. N. W., Treas., 21 00
Manchester. Rev. F. V. Tenney's Soc., 14 13
Marlboro. Union Ch. & Soc, (bal,,) by W. & Co., 5 00
Millbury. S. Hayward, 5 00
Northampton. First Cong. Ch., by J. P. W., 354 61
North Brookfield. Union Cong. Ch. M. C. Colls. by H. K., Treas., 17 00
Newton. Hon. W. Claflin, 500 00
Orange. Sab. Sch. Coll., 7 10
Petersham. Orthodox Cong. Ch., by Z. F. S., 11 25
Plympton. Cong. Ch. & Soc., by W. & Co., 4 00
Rockport. First Cong. Ch., by W. & Co., 15 50
Salem. W. Snell, 2 00
Saundersville. Cong. Ch. for *Mendi M.*, by Rev. G. P. C., 8 56
Sherborn. "Friends," by O. B., 76 00
Southbridge. T Marsh, 3 00
South Boston. W. G. Hardy $5; Mrs. M. A. Hale $3, 8 00
Springfield. Homer Merriam $50 to const. REV. L. C. SEELYE, L. M.: L. Bliss $5, 55 00
Tewksbury. Thomas Hunt, 5 00
Townsend. S. Warner, by W. & Co., 1 00
Townsend Centre. Orthodox Cong. Ch., by W. & Co., 25 86
Washington. Coll. Social Gathering, by Mrs. M. F. B., 15 40
Whately. "L. B. W." and Mother $1 ea., 2 00
West Newton. Mrs. R. C. C. Parker, by W. & Co., 25 00
West Springfield. Miss A. Bagg and J. D. Eldridge $5 ea.; B. Colton and Dea. E. Eldridge $1 ea., 12 00
Winchendon. Rev. B. F. Clarke, 5 00

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CONNECTICUT.

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Guilford. Third Cong. Ch. to const. EBER S. HOTCHKISS, JULIUS A. DOWD and LEVERETT GRISWOLD L. Ms., 90 00
Hebron. Cong. Ch., by J. G. B., 6 00
Middlefield. Cong. Ch., by Rev. S. D. J., 24 44
New Britain. L. D. Blake, 1 00
New Fairfield. Mrs. E. G. Penfield, by Rev. A. B. P., 5 00
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West Hartford. Mrs. A. Burr, 3 00
West Killingly. J. Howe, 3 00
West Meriden. E. K. Breckenridge, 6 00
Woodbury. Judah Baldwin $50; Mrs. M. M. A. 25c., 50 25

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Laphamville. Individuals, by Rev. I. B. 5 50
Litchfield. N. Bushnell 1 00
Oceola. Miss S. E. Adams for *Foreign M.* 2 00
Paw Paw. H. Randolph 1 00

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Muscatine. Hon. Jacob Butler $30 to const. MRS. MARY B. ROBBINS L. M.; Cong. Ch. $20.65, by Rev A. B. R. 50 65
Newton, C. C. Harrah, 1 00
Polk City. ELIAS NICOLLE, bal. to const himself L. M., 25 10
Salem. Mrs. Rev. S. Hemenway, 1 00
Tabor. Ch. Mon. Coll., by A. C. G., Treas., 20 00
West Point. L. R. C., 50

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Dover and Ottokee. B. Burtch, J. Schnell, N. Jones, E. Burtch $2 ea; J. K. Hibbard $1.50; H. Herrick, D. Ayers, F. Landerdale, J. C. Hoffman, S. Durgan, O. B. Verity, Rev. S. S. Carpenter and F. V. Burtch $1 ea.; others $4.60, 22 10
Florence & Wakeman. John Denman $10; Joel Black-man, B. Summers, S. Ward and J. Swift, Jr., $5 ea.; F. F. Weeks, K. Todd, A. Washburn, A. W. Heath, J. Banks, Capt. H. G. Cressy, H. Leonard and E. E. Swift $2 ea.; Mr. and Mrs. Banks $2; others $21.61, to const. REV. H. S. BENNETT and REV. J. S. HALDUMAN, L. M's, 69 61
Franklin & Gorham. C. Powers, A. J. Rice, L. Ford, P. F. Chamberd, J. D. Kellogg and G. F. Dubois $5 ea.; G. Powell, B. Boston and F. C. Lester $2 ea.; others $40.31 to const. REV. A. HOLLINGTON and REV. H. L. YOUNG, L. M's, 76 31
Wakeman. Minott Pierce $3; others $35, 38 00
Williams Centre. G. Tomlinson $5; O. E. Ensign, P. Reagle and Wm. Powell $3 ea.; Rev. Mrs. J. Geer, J. Zimmerman, J. Fisher, G. F. Hughes, O. N. Frost, A. C. Bigelow and H. A. Ensign $2; others $21, bal. to const. REV. JOSEPH GEER and REV. WM. F. FRITCH, L. M's.; Clothing, val $5, 49 00

MICHIGAN.

Baker's Corners. J. Baker, F. A. Hoadley and G. B. Mann $1 ea., 3 00
Morenci. J. P. Cawley, J. Hagaman $5 ea.; D. Wakefield $3; W. P. Richards, F. B. Wilson, P. Harcourt, J. J. Sibring and S. A. Scofield $2 ea.; others $53.50, to const. REV. S. A. DAN and REV. JAMES L. CRANE, L. M's. one bbl. C. val. $68, 76 50
Oak Grove. One bbl. C., val. $32, by Miss J. O.

Collected by J. L. Richardson.
$734.76, of which $188.85 ack. in May.
($545.91.)
NEW YORK.

Andes. Coll. 45 35
Bennettsville. Bapt. Ch., 15 30
Coventry. Coll., 61 00
Delhi. Coll., (additional sums and particulars will be given in our next number.) 170 74
Deposit. Citizens $28.50; M. E. Ch. $5.96, 34 46
Franklin. Citizens, 100 00
Greene and East Greene. Coll., 36 56
Laurens. Coll., 5 75
Masonville. Bapt. and Cong. Chs. $68.25; M. E. Ch. $10.10, 78 35
Mt. Upton. Coll., 7 00
Norwich. Meth. E. Ch. $31.50; Citizens $38, 69 50
Rockdale. Coll., 4 50
South New Berlin. Coll., 1 25
Trout Creek. Coll., 5 00
Walton. Citizens to const. GEO. W. MARVIN, GEO. W. HANFORD and JAMES S. McLAURY, M. D., L. M's., 100 00

Total, $10.903.97

LEWIS TAPPAN,
Treasurer.